

Heritage & Destiny

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IN THIS ISSUE:

● *Nationalism, Racism and early British Socialism*

● *The Nordic as an Ideal*

● *The Modern German folk art of Georg Sluyterman van Langeweyde*

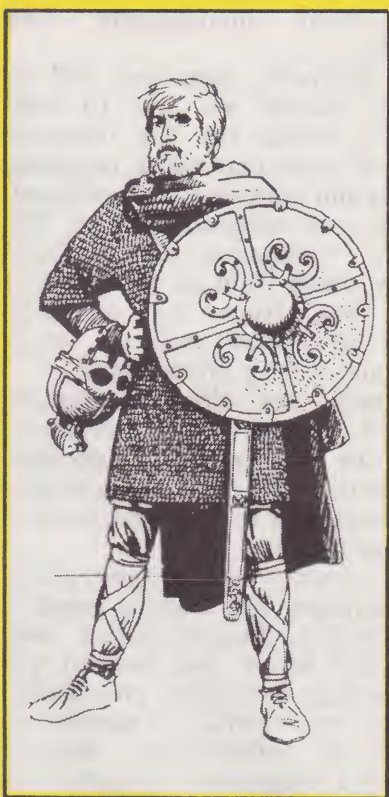
● *Outer Space—the Final Frontier of the White Race*

● *British Roots: the Anglo-Saxons*

● *The Objective Ethics of Raymond Cattell and Jacques Monod*

● *Traditional British Folk Song*

● *Book Reviews*



EDITORIAL

Introducing. . .

. . . **HERITAGE AND DESTINY**

“...the study and promotion of Western culture and civilization . . . a forum for the objective analysis of important issues . . . revaluation of all values . . .”

HERITAGE AND DESTINY is devoted to the study and promotion of Western culture and civilization. The British Nation owes much to its long history of separate national development, but it also shares much in common with other nations of racially kindred stock.

These nations which have been collectively — if rather imprecisely — described as the West have been responsible for the creation and development of our modern civilization, a process in which the record of our own nation has been second to none.

The ethnic identity and culture of these nations are in crisis. They are

under attack from a combination of hostile forces.

On one flank is the deadening produce-and-consume materialism of a commercial society run rampant. On the other is its mirror image: Marxist economic determinism. While the former has debased our culture, the latter has instituted a reign of intellectual terrorism within the academic world and the spheres of life which flow from it. Those intelligent and creative minds which naturally form society's elite are cowed into acquiescence by the liberal-Marxist coalition, an alliance of money and fanaticism

characterized by hatred for our nation and race.

The battle for the mind is central to the struggle for the future of our planet. It is a battle which must be fought both ideologically and culturally.

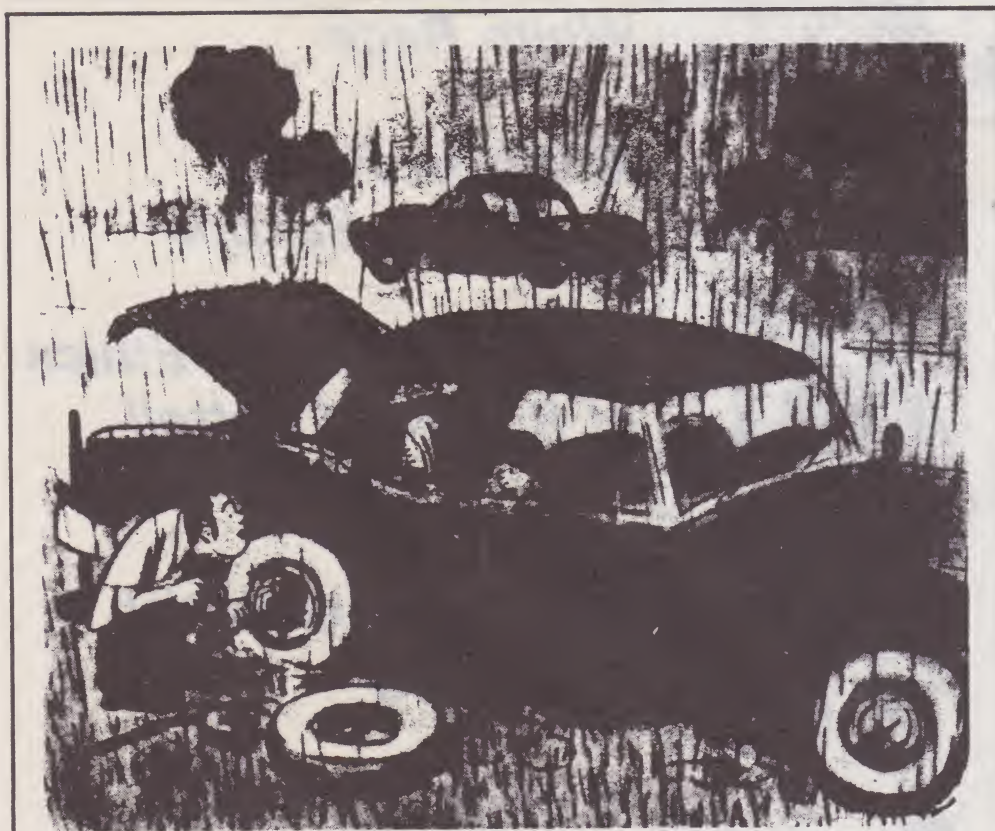
Our approach, therefore, will be two-fold. Firstly we aim to help provide a forum for the objective analysis of important issues, including the assets and liabilities of all political, economic and religious systems. The necessary 'revaluation of all values' can only come from an independent source, free from the demands, restraints and other problems which are incumbent on political parties.

Secondly we aim to promote interest in the historical achievements and culture of our nation and race, and thereby help to instill a proper understanding of and positive pride in our ethnic identity.

Our coverage will be comprehensive, embracing and drawing together all aspects of the Western destiny, past, present and future. Our content will include articles on politics, philosophy, economics and 'revisionist studies', as well as on anthropology, history, culture and technology. In particular we will be taking a special interest in the new science of sociobiology, and its implications for a new morality more in keeping with biological realities.

The outcome of the struggle between those who seek the destruction and those who seek the preservation of genetic variation, will decide no less an issue than the question of whether evolution is to go forwards or backwards. Will we pursue the quest for a higher type of man, or will we be cast back into the primordial trough of mediocrity?

— ROBERT GREENAWAY



"Don't you understand? This is life, this is what is happening. We can't switch to another channel."

NATIONALISM, RACIALISM AND EARLY BRITISH SOCIALISM

MODERN Socialists who support the so-called 'Anti Nazi League' and other anti-racist organizations would be highly embarrassed to learn of the nationalist and racist attitudes displayed by many early British Socialists.

Prominent amongst these was Robert Blatchford, editor of a newspaper entitled *The Clarion*, and author of *Merrie England* (1893) and *Britain for the British* (1902). (A facsimile reproduction of *Merrie England* was issued in 1976 by the Journeyman Press, from which the following quotations are taken).

Bob Blatchford advocated a form of non-Marxian Socialism which he supported by an appeal to ethics and common sense. His ideas relating to communal kitchens and the like are rather quaint by modern standards of affluence and privacy, but it must be remembered that when Blatchford was writing in the 1890s large sections of the British working-class were condemned to grinding poverty and degradation.

It is obvious from Blatchford's writings that his military training had conditioned him to attempt to apply the solutions of war to the problems of peace. A parallel between a military society and a socialist one has been drawn before, and Blatchford's approach was to be echoed by the Nationalist movements which blossomed all over Europe in the 1920s and 30s.

What concerns us here, however, is Blatchford's obvious patriotism, his awareness of the biological realities of life, and — as modern Socialists would term it — his 'racial prejudice'. Blatchford was, for example, an enthusiastic advocate of British naval supremacy and a bitter opponent of the IRA rising in Easter 1916. In order to give a proper impression of Blatchford's ideas, however, we can do no better than turn to his vision of *Merrie England*.

Unlike modern Socialists who preach the Marxist concept of absolute economic determinism to the exclusion of all other factors, Blatchford accepted that: "Men are made what they are by two forces: heredity and environment," and continued: "Your intellect and character are at birth what your forefathers made them." (P.32).

He also accepted innate differences in national character, praising the British People for being "intelligent, industrious, strong, and famous for their perseverance, their inventiveness and resource." (P.2).

While Marxian Socialists have an entirely materialistic world outlook, Blatchford specifically attacked *laissez-faire* Capitalism for its materialism:

"Your Manchester School treat all Social and Industrial problems from the standpoint

of mere animal subsistence. They do not seem to think that you have any mind. With them it is a question of bread and cheese and be thankful." (P.4).

ECONOMIC NATIONALISM

Unlike most modern Socialists Blatchford was an advocate of Economic Nationalism:

"The present national ideal is to become 'The Workshop of the World'. That is to say, the British people are to manufacture goods for sale to foreign countries, and in return for those goods are to get more money than they could obtain by developing the resources of their own country for their own use.

"My ideal is that each individual should seek his advantage in co-operation with his fellows, and that the people should make the best of their own country before attempting to trade with other peoples." (Pp.2-3).

Blatchford's advocacy of Economic Nationalism was carried over into the agricultural field. In the following passage Blatchford addresses himself to Mr. Smith, an imaginary reader:

"But don't you see, Mr. Smith, that if we lose our power to feed ourselves we destroy the advantages of our insular position? Don't you see that if we destroy our agriculture we destroy our independence at a blow, and become a defenceless nation? Don't you see that the people who depend on foreigners for their food are at the mercy of any ambitious statesman who chooses to make war upon them?" (P.14).

Unlike modern Socialists with their open and subterranean connections with cosmopolitan financiers, Blatchford railed

against Finance Capitalism and characterised the Jew as his favourite example of a usurer who lends money for public works:

"Suppose a rich Jew has lent a million to the Government at 3 per cent. He draws every year £30,000 in interest. Who pays it? It is raised by taxation. Who pays the taxes? They are all paid either by the workers or by those who get their money from the workers. And the Jew gets his interest for ever. That is to say, that after he has drawn back all his million in interest the Government goes on paying him out of your earnings, my hard-headed friend, £30,000 a year as long as any one is left to claim it. Probably the million was wasted in some foolish work, or wicked war; but because a minister in 1812 was a knave or a fool, British industry is taxed to the tune of £30,000 a year, world without end, amen.

"And the worst of it is that the money the Jew lent was not earned by him, but by the ancestors of the very people who are now paying his descendants interest for the loan of it." (P.29).

In at least one reprinted version of *Merrie England* which the writer of this article once saw, the word "Jew" was replaced by "rich man". This is just one small example of the wholesale suppression of the facts about the Nationalist and Racist attitudes of early British Socialists.

Writing in *The Clarion* Blatchford expressed concern over the influx of "poor unshorn and unsavoury children of the Ghetto" into Britain. He said that the number of Jewish aliens in East London was alarming "and their increase appalling". The paper also declared that their habits were "unclean", and that "their presence is often a menace and an injury to the English

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H.M.S. Lion — the British flagship at the Battle of Jutland in 1916. The early Socialist, Bob Blatchford, was an enthusiastic supporter of the maintenance of British naval supremacy.

working classes." (Quoted by Edmund Silberner in "British Socialism and the Jews", *Historia Judaica*, XIV 1952, pp.40-41).

Blatchford's Economic Nationalism was to some extent shared by Pete Curran, the Gas Workers' representative in the Independent Labour Party, though it is important to grasp that the Socialists were split over their attitude to the Empire. While some followed Joe Chamberlain in viewing the Empire as a vital asset, others saw it as a drain on British resources. Perhaps both views had an element of truth in them, but it is beyond the scope of this article to discuss this question. What interests us here is that both views were essentially patriotic. Speaking at a Socialist Congress in 1900 Pete Curran stated:

"Great efforts are now being made in England to convince the Trade Unionists that the Colonial policy is in their interests, for it creates new markets and thereby increases the possibility of work and raises wages. But the English Trade Unionists are not to be caught with those fine words; they answer: so long as there are children in England who go hungry to school, so long as there are workers who wander about in rags and die in wretchedness, the English workers have no interest in exporting to the Colonies the goods they produce. And if the 'Jingoes' rejoice in the fact England has become a great country on which the sun never sets, then I say that in England there are thousands of homes on which the sun has never risen."

THE FABIANS

The reference to 'lingoes' is related to the Boer War which brought the question of Imperialism to a head, splitting the Socialist ranks. While some supported the war out of patriotism, others attacked it as the work of shady financiers. The Fabian Society objected (in George Bernard Shaw's phrase) to "stray little states lying about in the way of great powers", while Bruce Glasier of the Independent Labour Party complained in his diary about the whipping up of war hysteria: "All our civilization seems to fall away . . . Alas, the people seem to have gone back. The *Daily Mail* and the other great Capitalist and Jewish . . . papers have excited madness among them . . ." (The views of H. M. Hyndman and his Social-Democratic Federation are covered later in this article).

Before she was married Beatrice Webb had spent a few weeks in the East End of London as a working girl and investigator of sweated labour. As a result of this research she drew a number of conclusions about the Jews which were published in 1888 in *The Nineteenth Century* magazine.

THANK YOU

We would like to express our grateful thanks to those who have helped materially and financially in launching this magazine.

She stated that "the love of profit as distinct from other forms of money-earning is the strongest impelling motive of the Jewish race," and that they were deficient in "social morality".

In a treatise entitled *Industrial Democracy* written by Beatrice and her husband, they refer to the Jews in England as "a constant influence for degradation."

George Bernard Shaw, meanwhile, characterized the Jews as "the real enemy, the invader from the East, the Druze, the ruffian, the oriental parasite, in a word the Jew." (*Morning Post* 13.12.25).

In his book *The Outline of History* (1920) H. G. Wells stated: "The Jews looked for a special saviour, a messiah, who was to redeem mankind by the agreeable process of restoring the fabulous glories of David and Solomon, and bringing the whole world at last under the benevolent but firm Jewish heel."



H. G. WELLS

In *Is Race Conflict Unavoidable?* (1924) he wrote: ". . . the natural thought forms, and dispositions and instinctive reactions of Northern Europeans and Jews, Negroes and Whites, Indians and Chinese, vary subtly and profoundly; you can no more ignore differences of race than differences of sex. They are things greatly intensified and supplemented by differences of tradition, training and conditions, but when all such modifications are eliminated, essential differences remain."

H. M. HYNDMAN

Of all the early Socialists with Nationalist and Racialist leanings, one of the most genuinely patriotic was the self-confessed but highly enigmatic Marxist, H. M. Hyndman (1842-1921). Hyndman, whose family was of Ulster Scots origin, was originally a 'Tory Radical'. As a young man he was sympathetic to the Italian Nationalist struggle, the *Risorgimento*, and became interested in greater unification between Britain, Australia and Canada. He may have been influenced in this by his Cambridge contemporary, Charles Dilke, whose *Greater Britain* was published in 1868.

Hyndman gradually took a greater and greater interest in Socialism, however, and in January 1881 he wrote an article in *The Nineteenth Century* magazine entitled *The Dawn of a Revolutionary Epoch*. This made some interesting revelations on the role of Jews both in the 'Establishment' and in revolutionary movements:

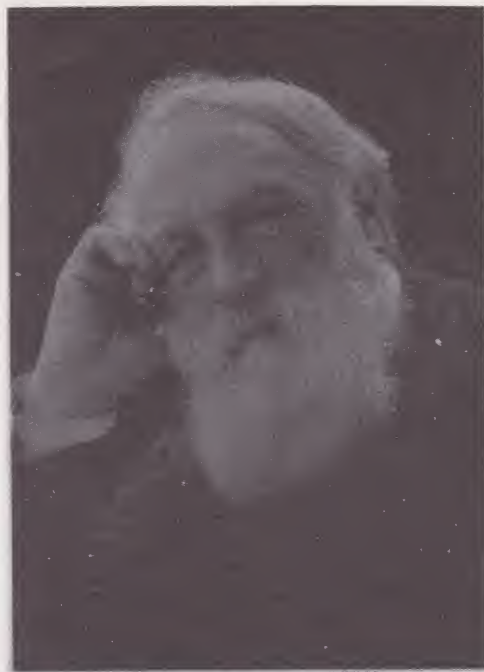
"The influence of the Jews at the present time is more noticeable than ever . . . They are at the head of European capitalists . . . In politics many Jews are in the front rank. The press in more than one European capital is almost wholly in their hands. The Rothschilds are but the leading name among a whole series of capitalists . . . But while on one hand the Jews are thus beyond dispute the leaders of the plutocracy of Europe . . . another section of the same race form the leaders of that revolutionary propaganda which is making way against that very capitalist class represented by their own fellow-Jews. Jews — more than any other men — have held forth against those who make their living not by producing value but by trading on the differences of value; they at this moment are acting as the leaders in the revolutionary movement which I have endeavoured to trace. Surely we have here a very strange phenomenon . . . Those, therefore, who are accustomed to look upon all Jews as essentially practical and conservative, as certain, too, to enlist on the side of the prevailing social system, will be obliged to reconsider their conclusions. But the whole subject of the bad and good effects of Jewish influence on European social conditions is worthy of a more thorough investigation than can be undertaken here. Enough, that in the period we are approaching not the slightest influence on the side of revolution will be that of the Jew."

Later in the same year Hyndman founded the Democratic Federation, which changed its name to the Social-Democratic Federation in 1884, to the Social-Democratic Party in 1907, and effectively became the British Socialist Party in 1911.

Throughout the rest of his political career Hyndman considered himself to be a Marxist, though Marx was jealously contemptuous of him and Engels hostile. It was perhaps the crowning irony of Hyndman's life that he should have continued to describe himself as a disciple of a Jew, when his attitude to the Jews as a group became less and less ambiguous and more and more openly critical.

Hyndman condemned the Jameson raid as a "piratical expedition" bankrolled by "the most loathsome set of Jew capitalists and Christian financiers." (*H. M. Hyndman and British Socialism* by Chushichi Tsuzuki, Oxford University Press 1961, p.126).

When the Boer War finally broke out he described it as "the Jews' War" and as an "abominable war on behalf of German-Jew mineowners and other international interlopers." At a London meeting in 1900 he spoke so forcefully of the "Jewish Inter-



H. M. HYNDMAN

national" that a motion of censure was tabled for the forthcoming party conference. (*Ibid.* p.128).

Hyndman was disturbed by the election to the Federation's executive in 1900 of Theodore Rothstein, a Jewish émigré from Russia. It was Rothstein and Zelda Kahan, who was also of Russian-Jewish origin, who led the opposition to Hyndman's growing mistrust of German ambitions and the support given to them by German-Jewish Socialists.

In a private letter dated 9 May 1905 Hyndman complained that: "... among certain cliques it is as inadmissible to criticize the Germans in Socialism as it is to point out that Jews have their drawbacks." (*Ibid.* p.199).

The struggle with Rothstein had a strange sequel for during the subsequent Great War Hyndman got hold of a list of Foreign Office employees which included Rothstein's name: "What was my amazement and horror," wrote Hyndman, "to find among them the name of Th. Rothstein, a Russian-German Jew, who has been working here for years in and out of the Socialist movement ... for and on behalf of Germany." (*Ibid.* p.244).

In the pre-War period the Labour Party in the House of Commons opposed British rearmament, but Hyndman advocated it particularly with regard to the navy. He accused the Labour Party of wanting only "a sham defence" which was "worse than no defence at all." (*Ibid.* p.210). Kahan and Rothstein naturally agitated against him.

NATIONAL INDEPENDENCE

In the 3 September 1910 issue of his paper, *Justice*, Hyndman wrote of: "... the right and duty of this nationality to maintain its independence, even under capitalism ...

There is no mistake about that. If this is to be a jingo, then I am a jingo; if this is to be a bourgeois, then I am a bourgeois; if this is to be an opponent of organized Socialist opinion, then I am an opponent of organized Socialist opinion."

It is obvious from the above passage that Hyndman, although a self-proclaimed 'Marxist', was first and foremost a patriot, and only secondly a Socialist; while his 'internationalism' stopped short of internationalism!

In 1911 the transformation of the S.D.P. into the B.S.P. with added elements who had left the Independent Labour Party, gave Zelda Kahan and her supporters a majority on the new executive in favour of disarmament. Hyndman threatened to resign while one of his supporters, Victor Fisher, actually did so, denouncing Kahan and "comrades alien in blood and race." (*Ibid.* p.213).

In Ireland, meanwhile, the Ulster Loyalists were arming to resist Irish Home Rule, and Hyndman welcomed "the bold front shown by the Ulstermen." (*Ibid.* p.189). Events there were soon overshadowed by the European conflict, however.

When the First World War broke out Hyndman drafted a manifesto declaring that Britain had no interest in the quarrel, but once Britain was itself at war Hyndman came out strongly in support of his own

country. His hold on the party weakened, however, when a member of the executive who supported the war volunteered for military service, and was replaced by an internationalist, J. Fineberg, another Russian Jew. This was deplored by Hyndman's supporters who attacked "the pro-German attitude of several Russo-Jewish refugees." (*Ibid.* p.225).

Victor Fisher who had earlier been reconciled with the B.S.P. repudiated it entirely as being dominated by the internationalist and thus unpatriotic outlook of exiles. In April 1915 Fisher formed a Socialist National Defence Committee which included Blatchford and H. G. Wells. It advanced the cause of "Britain for the British", an echo of Blatchford's 1902 pamphlet, and attacked the anti-War "pseudo-Socialists" who were "aliens by birth, blood or sentiment". (*Ibid.* p.233). This committee later became the British Workers' National League and later still the National Democratic Party.

NATIONAL SOCIALIST PARTY

Hyndman, meanwhile, split away from the B.S.P. in April 1916, and soon after formed the National Socialist Party. Amongst its leading personalities was the patriotic Adolphe Smith, who collaborated with the authoress Nesta Webster in her once famous

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England, Arise!

ENGLAND, arise! the long, long night is over,
Faint in the east behold the dawn appear;
Out of your evil dream of toil and sorrow
Arise, O England, for the day is here!
From your fields and hills,
Hark! the answer swells:
Arise, O England, for the day is here!

People of England! all your valleys call you,
High in the rising sun the lark sings clear;
Will you dream on, let shameful slumber thrall you?
Will you disown your native land so dear?
Shall it die unheard,
That sweet pleading word?
Arise, O England, for the day is here!

Forth then, ye heroes, patriots and lovers,
Comrades of danger, poverty and scorn,
Mighty in faith of freedom, your great mother,
Giants refreshed in joy's new rising morn!
Come swell the song,
Silent now so long:
England is risen! And the day is here!

The above anthem, which was sung at H. M. Hyndman's funeral, was written by Edward Carpenter (1844-1929). Its splendidly stirring patriotism is in sharp contrast to the fanatical cosmopolitanism of today's Socialists.

THE NORDIC AS AN IDEAL

IT IS with considerable trepidation that I deal with the subject of the Nordic as an ideal physical type. My fears spring — not from a lack of confidence in the importance of this subject — but rather the reverse. These doubts find expression in the following questions: First: Can I measure up to the potentials of the problem? Second: If not, what damage will I do? In either establishing or destroying racial ideals, we tamper with destiny. However, as this fact sinks in on me, I am reminded of Ortega's observation that *all* ideals are potentially dangerous.

In mentioning my cautious approach to the question of racial ideals, I cannot but contrast it with the reckless handling of related questions by the sponsors of the new cosmopolitanism as well as the shallow liberals who help them spread their dogmas.

I take it for granted that men, in the main, are influenced to a greater or less extent by the following considerations. First: the desire to survive. Second: to see their own line or kind perpetuated. Third: to find this line continued in a higher form. Virtually everyone is pleased when their descendants are strikingly beautiful or unusually gifted.

The pioneer in the field of race evaluations was the French Count Arthur de Gobineau (1816-1882), who advanced a theory that Teutons (or Nordics, as we now call them) are superior to other peoples. Long before this, however, men had reacted emotionally towards Nordics, though thoughts about them had not crystallised. In art and literature the Nordic was shown with a fine stature, fine features and golden hair, and generally was an ideal type. Throughout their history, Nordics have wandered, and their appearance has often been remarked on with admiration by those people with whom they came in contact. Presumably that which is idealised is in some ways considered

superior. And though we do not know precisely why the Nordic has been idealised, I will advance a theory of my own as we proceed.

Gobineau became deeply absorbed with his belief. But as we have seen, others have been moved. The Count, therefore, falls into the class of geniuses who give a definite form to deeply-felt emotions. The beliefs expressed by Gobineau led by degrees to a literature much of it backing the superiority of the Nordic. This literature has since been largely extinguished by the rising tide of social collectivism.

Another psychological genius was the Austrian, Alfred Adler (1870-1937). He called our attention to the fact that individuals strive to become superior. Adler showed that those who cannot attain some degree of assurance in this area are apt to develop an inferiority complex. Such a complex, we should remark, may have a profound effect on the individual suffering from it, colouring much of his thoughts and influencing many of his attitudes, not only towards other individuals, but also towards society.

Putting together the two preceding ideas, those of Gobineau having to do with racial superiority and those of Adler revolving about inferiority, we find the possibility of the most intense feelings springing from race. However, there is a third factor.

The noted Scottish anthropologist and scholar, Sir Arthur Keith, came to the conclusion that race 'prejudice' is a natural emotion — inspired by nature itself, and designed to keep races apart and prevent mongrelisation. Though Keith's conclusion was based on biological considerations, it required psychological insight to see the workings of nature in this field, for Keith had to go against current beliefs. That Keith



was essentially right in his conclusions need no longer be questioned by those who value the truth. Keith also showed that the feelings involved are profound.

GOBINEAU'S THEORIES

How true was Gobineau's theory? For the moment, confining ourselves to Caucasian or Caucasoid (as anthropologists prefer) groups, it is at least partially true. Certainly, the mass of Portuguese who have absorbed some Negro blood, makes a poor showing intellectually, wherever found. The Sicilian also appears to be handicapped. These facts, not to mention other evidence, suggest a certain increased prevalence of superiority as we move northward. When we include peoples whose racial origin has been equatorial the evidence favouring northerners becomes overwhelming. From northern Italy into Scandinavia we find high civilisations, and people capable of producing, as history amply proves, an abundance of genius. Any White man should be proud to be a member of any of these groups, though not all, by any means, of these types today conform to the Nordic ideal.

Now there are dangers in seeing our ideal only in the Nordic. Plato believed that somewhere there exist ideal forms, and that those with which we are acquainted fall short of



the ideal. Is there somewhere a Nordic who best expresses ideal Nordic attributes? Nordics vary as do other sub-races. Some Nordics more closely approach certain of our ideals than do others. Aside from our sense of beauty (and this will vary with individuals) it would be difficult even historically to establish a physical basis for judging the highest type of Nordic. The Nordic is, as shown by Coon, not always blond. This is a case of different colouring showing in what is essentially the same breed. A difference in colouring is likewise often found in the American Black Bear, which is sometimes cinnamon.

In spite of these considerations, in my opinion we are heading for a period when the Nordic type will become the vogue, a new cult, with the Nordic as its ideal, will again emerge.

ABSORPTION OF ALIEN STRAINS

Let me throw light on the foregoing situation by turning to a consideration of an aspect of Christianity. After bitter conflict, Christians have found that no individual group can properly speak for all of them. Even so, Christians share a number of beliefs and attitudes. In view of this principle, it would be presumptuous for me to attempt to speak exclusively for my kind. At the same time, I cannot but express the hope that we find a means of uniting, as Christians do in some positions, in an opposition to any amalgamation with equatorial people or with any of the other major anthropoid sub-species. This absorption is the profound danger that now faces our group, and all of our sane members should unite to oppose it.

In an area of northwestern Asia we find groups of Whites and Mongolians living in the same communities but in apartness. Since this is a part of the Soviet Union, it is unlikely that these Caucasoids are acquainted with theories of Nordic superiority. On the other hand, they have not been brain-washed as we have, so simply follow what nature suggests to them. They say to themselves; the aloofness is by mutual consent, being inspired by a two-sided racial 'prejudice'. Rarely do intermarriages occur. In this case, however, we are dealing with two groups each of which has a proper self-esteem. The profoundly felt and potentially explosive emotions that revolve around feelings of superiority and inferiority are not involved.

Now, the further my research has carried me into the subject of race, the more convinced I have become that to a greater or lesser extent our Caucasoid group, wherever found, faces a danger of the profoundest depth and magnitude and that if we 'solve' this improperly, by amalgamating with the other major races, we will do irreparable damage to the worth of our kind. That we are nevertheless being urged to do that very thing is one of the amazing occurrences of history. Many of my readers will doubtless agree with me that irrationality is overtaking

us from several directions. One must, however, see through the propaganda and refer to basic facts before he can realise how profoundly misleading is the modern dogma of biological egalitarianism.

The dark ages were ended when men became free to turn their critical faculties loose, to question the truth of the dogmas that had paralysed their ability to think rationally for some 1,200 years. This shows that reason — in some cases, at least — can prevail against the forces of confusion. Unless darkness is again to overwhelm us — this time to establish the belief that all races are equal — we must be prepared to justify our opinions about race and our desire for racial apartness. We must seek to preserve our uniqueness as a proper part of our racial heritage. And, though we do not presume to speak for the other major races, we believe that they should also wish to preserve their uniqueness.

How can the Nordic ideal help us preserve the right to apartness from groups which we do not wish to absorb?

Darwin called our attention to the striking fact that pigeon breeders do not

wish to radically alter types — only heighten the particular qualities that set them apart from other breeds. Our fashion designers are similarly motivated. Their ideal is the aristocrat, so they represent our females as attenuated caricatures of aristocrats. Now Nordics present our White group with our peculiar characteristics in heightened form. They stand for us in our uniqueness. Add to this a certain attractiveness of the conception of a physical ideal type emanating from the Northland. Even apart from all of this there seems to be some special quality about corn-blue eyes and golden hair that gives its own colouring to man's emotions.

In pointing to the Nordic as an ideal we may establish it as a symbol of protest against the prodigious efforts of zealots for human oneness to make us into a mongrelised and nondescript group of mulattoes. As a symbolic protest against such a fate we may properly raise the Nordic to an esteemed position. In a sense, then, we point to the Nordic type as our emblem. We do not wish to be physically or spiritually sullied; and Nordics dramatically illustrate what we want to preserve.

NATIONALISM, RACIALISM AND EARLY BRITISH SOCIALISM

Continued from page 5

exposés of that peculiar alliance between Capitalism, Bolshevism and German Imperialism.

Hyndman was sympathetic to Kerensky and the Social Revolutionaries who wanted to pursue the war, but bitterly opposed to the Bolsheviks. He later denounced Lenin as "a Communist Ivan the Terrible", and described the Bolshevik régime as "autocratic, cruel and butcherly to the last degree." (*Ibid.* p.239). He supported Allied intervention against the Bolsheviks, provided support was given only to those who opposed both Bolshevism and Czarism.

In May 1917 Hyndman attacked Karl Marx's grandson, Jean Longuet, the leading pacifist in the French Socialist Party. Hyndman concluded: "Of late the Jewish blood in him had been manifesting itself chiefly in love for intrigue." (*Ibid.* p.244).

When peace came the N.S.P. advocated that Hyndman should act as a British representative at the Peace Conference, a suggestion which was supported by the Conservative *Morning Post* which, incidentally, did a great deal to expose the real nature of Bolshevism. The paper praised him as "a sound Patriot — an Englishman who does not allow his Socialism or his democratic passion to produce anti-nationalism". (*Morning Post*, 28 November 1918).

It need hardly be pointed out that the Conservative *Morning Post* and the Socialist H. M. Hyndman are both far removed from their modern counterparts today.

Hyndman was to have little role to play in the post-War world, and he died after a short illness in November 1921. In March 1922 a Hyndman Memorial Committee was set up whose members included Bernard Shaw and Wickham Steed, editor of *The Times*. The position of Wickham Steed was somewhat analogous to that of the *Morning Post*. In his memoirs, *Through Thirty Years* (Heinemann, 1924), Steed suggested that President Wilson's demand for recognition of Bolshevik Russia at the Peace Conference was motivated by "Jacob Schiff, Warburg and other international financiers who wished above all to bolster the Jewish Bolsheviks to secure a field for German and Jewish exploitation of Russia."

What Hyndman shared in common with both the *Morning Post* and Wickham Steed was a common ethnic loyalty which transcended their political differences. It was in essence a mirror image of that opposing ethnic thread which joined International Finance and Bolshevism, and it was to foreshadow the development of the new political patterns of the 1920s and 30s.

In retrospect the First World War, like the Second was a cataclysmic tragedy which all true patriots have come to deplore. At the time, though, support for the war was the mark of a patriot, and it is in that light that the attitude of these pro-War Socialist pioneers must be seen.

The obvious patriotism and candid racialism of these early Socialists is in marked contrast to the attitudes and views held by Socialists today. The triumph of internationalism and the change from an open-minded and well-meaning approach to a mindless religious fanaticism is a reflection of the changing genetic complexion of Socialism's own advocates.

THE MODERN GERMAN FOLK ART OF GEORG SLUYTERMAN VAN LANGEWHEYDE

THE work of the late Georg Sluyterman van Langeweyde contrasts sharply with the formless and rootless nature of the mainstream of modern art. Sluyterman, who died in 1978, perpetuated the themes and style of traditional German art, his depictions of peasants, workmen and soldiers being strongly reminiscent of the woodcuts of such artists as Albrecht Dürer.

Sluyterman's pictures are also notable for the vigorous world view which they project: the farmer in harmony with nature, the courageous landsknecht spurning death, and the craftsman demonstrating the nobility of creative labour.

Sluyterman grew up in a working class district of Essen. His talents quickly revealed themselves and he decided to pursue an artistic career.

He first frequented the studio of Wilhelm Pötter at Essen where he learnt the technique of engraving from the celebrated engraver Hermann Kätelhön. He then made his way to Düsseldorf which was famed for its numerous artists. He pursued his studies there with Fritz Mackensen who taught that "art is the reflection of nature in the soul of the artist: however his soul is, such is his art," and with the landscape and animal painter Julius P. Junghanns.

FREEDOM OF THE SPIRIT

Sluyterman was a keen participant in the popular German enthusiasm for hiking, and began to specialise in wood engraving, drawing his inspiration from rural life, nature, folklore and history. He sang the praises of the life of the worker and peasant, represented the different crafts and eras, and illustrated tales, legends, and episodes from the Edda.

Amongst his most celebrated works are three collections of engravings which illustrate the songs of the German popular repertoire, and other engravings which hark back to the magnificent scenery of Lower Saxony, and particularly to Lüneberg Heath, with its traditional houses, Autumnal heather and megaliths.

Sluyterman fought in Russia during the Second World War, and shared in the misery and poverty which followed it. In order to earn enough to eat he was forced to work as an advert designer for beer and coffee. He quickly found his feet, however, and it is

then that he began to take an interest in oil painting, as well as continuing with his engravings.

Sluyterman also composed and sang his own songs, accompanying himself on the guitar. He used to put all his heart and art into singing about the beauty of his native soil.

Hostile to the negative tendencies of modern art, Sluyterman never compromised his style to fall in line with fashion, but remained true to what counted most to him in life: the invigorating atmosphere of his solitary hikes, and the freedom of the spirit.





OUTER SPACE: THE FINAL FRONTIER OF THE WHITE RACE



"WHY throw money away in Space when we have so many problems here on Earth we could spend it on?" "What do we get out of Space, except a few rocks and some TV pictures?" "Isn't Space just an expensive irrelevance?" "Space exploration is an interesting future prospect, but it isn't important now." These are questions asked and opinions held amongst many of those concerned with our racial preservation as well as liberals and 'Third World First' ethnomasochists. Whilst such views are superficially not unreasonable, an informed look at the real situation soon reveals a very different picture. Far from being an expensive irrelevance, it is on Space that our immediate future may well depend and in Space that our ultimate destiny may lie.

Firstly, far from being a waste of money, even the half-hearted and vacillating space programme pursued to date — principally by the United States — has shown a massive profit, not only in scientific knowledge but in the crassest dollars-and-cents terms.

Weather satellites, which have turned weather forecasting from a justified butt of jokes into a reliable science have already, it is estimated, saved in crops otherwise lost and hurricane damage avoided by accurate warnings a sum almost equal to that spent on the entire U.S. space programme to date. Hitherto unsuspected mineral and oil deposits discovered by 'Earth Resources' satellites may well be worth even more. Ecologists can now, for the first time, monitor pollution on a global scale and take measures to counter it without following the 'Alternative Technologists' back to the caves. TV and communications satellites have made cheap, instantaneous communication possible for the first time in history.

Processes developed in the course of the space programme are now routinely used in making better and cheaper tractors, ploughs, cars, electronic equipment, pocket calculators and many other common industrial products. One relatively minor benefit of space exploration has been the non-stick frying pan. Another has been safer and stronger crash helmets, and still another fibreglass structures such as car bodywork and boats.

Vital process monitoring equipment, designed to check on astronauts' pulse, blood pressure etc. on space missions, has made possible the advanced intensive care

units found today in many hospitals. Rechargeable heart pacemakers are another space 'spinoff'. So many thousands of people in this country — including, in all probability, some of the readers of this article — owe their lives directly to space exploration.

These and very many more concrete, tangible benefits of the space programme, benefits which would not otherwise have been developed had space funds been spent "more appropriately" (on U.S. Negroes on Welfare perhaps, or dropped into the insatiable maw of the teeming swarms of the 'Third World') are described in detail in the volumes of 'Spinoff Documents' published by the U.S. National Aeronautics and Space Administration every year.

Yet all these substantial benefits so far are insignificant when compared with the potential space holds out. For the relatively small-scale peeps we have already taken through the keyhole of the door of space have revealed a treasurehouse of riches beyond counting, a treasurehouse to much of which our present-day technology can already provide the key.

UNLIMITED ENERGY

One of the first available benefits of space is unlimited energy. We have yet to master the technique of obtaining useable energy from nuclear fusion, but there is a large fusion power plant already running not too far away from the Earth producing all the energy we could ever want. If we could catch just one part in twenty million million of the annual power output of the Sun we could scrap every source of power on Earth, from atomic power stations to paraffin lamps. Of course, we could catch some solar power on Earth, but since the amount of energy trapped depends principally on the area covered by solar cells, mirrors to focus the sun's rays etc., we would need to cover hundreds of square miles with collectors. But in space we could collect solar power on a colossal scale, using giant versions of the panels of solar cells which already power many spacecraft or mirrors many miles across made out of microscopically thin reflective plastic, and beam it down to ground receiver stations in microwave form.

This technique has already been successfully tested by the U.S. Jet Propulsion Laboratory at Goldstone, California. NASA scientists consider that we are technically no further from obtaining most of our energy from space today than we were from a manned Moon landing when President Kennedy launched the Apollo Project in 1961.

Furthermore, research on board the American Skylab and Soviet Salyut manned orbiting laboratories has shown that many important industrial processes can be carried out more efficiently in the weightlessness and, when required, vacuum of space. Indeed, many valuable processes can only be carried out on an economically viable scale beyond our world's crushing gravity and pervasive atmosphere. At great expense and on a tiny scale Earthbound industry can produce a vacuum less perfect than that available free of charge and on an unlimited scale a few hundred miles above our heads. Hitherto expensive and scarce vacuum-produced components could be produced cheaply in orbit and tiny crystals containing microminiaturised electronic circuits of previously unattainable complexity and sophistication could be grown from solution in weightless conditions. Giant orbital factories to produce such goods, launched in sections and assembled in space, are already designed and await only the 'go-ahead' to rise spacewards.

Larger scale space industries could be housed, together with solar power stations beaming energy to Earth, in 'O'Neill colonies', named after their inventor, Professor Gerard K. O'Neill of America's Princeton University, and subsequently developed by NASA. These are immense rock, concrete and steel cylinders, tens of miles long and miles across, rotating about their long axis to provide 'artificial gravity' and housing self-sufficient cities of tens or hundreds of thousands of people, together with factories and farms for food and air renewal. Given the order to do so, and assuming no more than the technology we have now, several of these could be operational and in place at the stable 'Lagrangian points' 60° ahead of and behind the Moon in its orbit, by the end of this century. We could start building them today.

There would be no shortage of raw materials for such 'flying cities' to process. The Apollo lunar missions did more than

provide adventure stories, spectacular TV pictures and an opportunity for a President to preserve his name and signature for millions of years beyond the reach of the Watergate Commission. They showed that the Moon is rich in mineral resources beyond our wildest dreams. For example, titanium, a strong, chemically inert metal with a high melting point, invaluable in numerous applications from making supersonic aircraft to replacing arthritic joints, is twenty times more abundant on the Moon than it is here. The plans for the Moonbases to mine the ore, for the electromagnetic 'mass driver' cannon to shoot it up to the refineries in space, and for the refineries themselves exist now and could be a working reality by the year 2000.

Further out, the asteroids — a collection of many thousands of lumps of rubble left over from the formation of the Solar System, ranging in size from pebbles inches in diameter to bodies hundreds of miles across and mostly orbiting in the Asteroid Belt between Mars and Jupiter — represent another rich mineral source. Some of them are made up of 80% pure nickel and iron: not ores but the metals themselves, contaminated by 'impurities' such as copper, tin and lead. Even an asteroid containing 3% useable ore, 2½ miles (4½ km.) in diameter, weighing a few thousand million tons, contains enough metal to supply the total World annual consumption of all metals assuming a per capita consumption in every country on Earth equal to the present United States level. There are over 100,000 asteroids this size or larger in the Belt.

Getting the metal from the asteroid belt to Earth would be entirely possible using technology available today or easily developed from it. Admittedly, a rather large scale operation would be required to supply several times the world's annual metal needs in one go, but the value of goods thus made available (about a million million 1980 U.S. dollars) would be far greater than the value consumed in making them available. Basically, what would be done is to set off part of 60,000 megatons of hydrogen bomb on the asteroid in such a way that the blast acts as a kind of rocket motor, changing the course of the 'flying mountain' in a carefully calculated way. Several months later, as the asteroid nears the Earth, the rest of the 60,000 megatons of bombs are set off ('retro-rockets!') to insert the body into stable Earth orbit.

Once in Earth orbit, the asteroid (or, for that matter, lunar ore) could be refined simply by focussing the sun's rays on it using a reflective plastic foil mirror several miles across (a sort of giant burning glass). Each metal would boil off at a different temperature and could be caught on condenser plates floating in space around the ore being refined, thus producing unlimited quantities of pure metals using free solar energy. And all without any of the pollution, strip mining and poisonous wastes which accompany ground-based metal extraction.

In the slightly further future, we already know, in principle, how to turn the planets Mars and Venus into habitable Earth-like worlds on which men could live unprotected in the open. Such 'terraforming' could begin in 30 or 40 years and be completed in less than a century.

POLITICAL WILL NEEDED

Power from space, mines on the Moon, orbiting cities, playing interplanetary billiards with miles-wide rocks, refining megatons of metals by mirrors and turning barren Mars and boiling Venus into New Earths may seem far-fetched. But the technology to do all this and more already exists now, at least in well-developed embryo. There is no doubt in the minds of NASA and other scientists that it could all be in existence by 2020 at the latest, provided we start now. No scientific breakthroughs or new inventions, no 'space warps' or 'ray guns' are called for. All that is needed is the political will to implement the technology we already have.

Given a new social order with such a will, a century hence we would — not might but would — have, effectively, unlimited energy, unlimited raw materials, and unlimited living space. We could, if we wished, move all heavy polluting industry off Earth and turn our world into a park, interspersed with small communities of our people living in harmony with the land and their biological heritage. Our Race could enjoy a rustic existence combined with the material well-being resulting from membership of an advanced industrial society, one vastly more wealthy, in terms of goods and services produced per capita of population, than any the world has yet known. Our inherent drive to adventure, achievement and the excitement of struggle would be realised beyond the sky in the unrelenting battle against a hostile environment to snatch the rewards of knowledge, wealth, conquest of space and the expansion of our territory.

We can have all this for a relative outlay of effort and resources comparable to those wasted forty years ago in stupid and unnecessary internecine conflict.

The alternative is, quite simply, catastrophe. Leaving aside the more immediate aspects of the racial struggle which threaten to overwhelm it sooner, within at most one hundred years Western civilisation will, if it remains Earthbound, have run out of metal ores, oil, and the other raw materials a high-technology society needs to survive. In a final desperate scramble for the last remnants of metal ores and coal the Earth will be strip-mined, polluted and otherwise raped on an unprecedented scale. All in vain: once the last raw materials are gone, our civilisation, even if it is not swamped by the endlessly proliferating 'Third World' à la Raspail, will begin a steady, inevitable decline — or swift plunge — into the abyss. Lacking the natural resources with which to rebuild it could never rise again.

That, in the short term, is the choice before us: to rise Spaceward to unequalled heights or to sink Earthbound to unplumbed depths.

PROMETHEAN SPIRIT

But not only is Space vital for the survival of our civilisation beyond the next century, it is important in the longer-term and wider view.

Firstly because it provides insurance for our survival. As the science-fiction writer Robert Heinlein put it: "The Earth is just too small and fragile a basket for the human race to put all its eggs in." Even a relatively minor cosmic event such as a big solar flare or large meteor strike could wipe out all life on Earth. Self-inflicted catastrophes, such as nuclear or biological warfare, could also destroy civilisation. But once self-sufficient colonies had been established out of range of Earth, our Race and our civilisation could survive. And the wider we spread, the safer we would be. Ultimately, our spaceward expansion, once begun, would inevitably take us beyond the Solar System to colonise other worlds circling other suns.

The second long-term reason for space exploration and colonisation is more abstract. If our Race survives the next hundred years at all, it will be because of the triumph of a racially aware world-view based on an awareness of the biological bases of the human condition.

Such a triumph would represent a liberation of our racial spirit, a spirit which cannot and will not be bounded by the stifling confines of a stagnant, ossified culture and society. Yet Earth herself sets limits to what we can achieve if we remain forever bound to our motherworld. We cannot expand our population, our technology and our civilisation on this planet without eventually destroying its ecology, the living world of which we are a part and, ultimately, ourselves. As an American advocate of the 'Zero Growth' social stagnation concept rightly put it: "We continue to hold out infinite human expectations in a finite world of finite resources." But there is no reason not to hold out such infinite expectations in an effectively infinite space of effectively infinite resources containing no vulnerable ecology and no "limits to growth", no limits to what we may accomplish and what we may become.

So not only because we need to in order that our civilisation shall not starve and fall forever, not only that our Race might live even though the world which gave it birth dies, but also to provide room and a fitting stage for the Promethean spirit of Western Man, we must and we will go into space. In fulfillment not merely of their material needs but of their high and inborn Destiny, we, our children and their children's children will advance triumphantly, inevitably outwards, to the Moon, the planets and the stars beyond.

BRITISH ROOTS: THE ANGLO-SAXONS

ALTHOUGH the largest contribution to the British gene pool was made by the fair-haired Celts, the so-called 'Anglo-Saxons' made the greatest cultural contribution to the development of British identity.

The term 'Anglo-Saxons' has been almost universally adopted by historians, but was not used by those described as such. The term 'Saxon' was a Roman generalisation for all the North Sea coastal peoples north of their imperial frontier, and the term 'Anglo-Saxon' was derived from the Latin 'Anglo-Saxonicus', which was used to distinguish English 'Saxons' from the 'Old Saxons' on the continent.

Most of these so-called Saxons who came to Britain described themselves as 'Englisc' (Englishmen), which Latin writers rendered as 'Angli' and from which we get 'Angles'. As stated by H. M. Chadwick in *The Origin of the English Nation* (Cambridge University Press, 1907): "The Angli . . . doubtless formed the chief element in the invasion . . ." (p.184).

The Angles had occupied the Schleswig peninsula until pressure from other tribes had forced them to come over to Britain. Popular tradition has it that the whole population migrated leaving their original homeland empty. At any rate the Continental Angles soon disappeared from the pages of history as a distinct ethnic group.

There were, of course, also other settlers (such as Frisians and Franks) under the general description of 'Saxons', and by Christian times the terms 'Angles' and 'Saxons' had become interchangeable.

The successive waves of invaders who came from Schleswig and neighbouring areas of North-West Europe were all of the Nordid sub-race, spoke Germanic languages, and shared a common art and customs — including the pagan Nordic religion.

It was once thought that these invaders, whom we will term the 'early English', came in large numbers, slaughtering and driving

out the Romanised Celts. It is now believed that despite their wholesale cultural domination, they came in small numbers and fused with the existing population.

Lloyd and Jennifer Laing in their book *Anglo-Saxon England* (Routledge and Kegan Paul, London 1979) suggest "that only a tenth of the population of the sixth century could have been Anglo-Saxon" (p.43).

In his authoritative study *Race* (Oxford University Press, 1974) Dr. John R. Baker, F.R.S., summarises the existing state of knowledge:

"At one time it was widely believed that the Iron Age people of Great Britain (the descendants of the Celtæ and Belgæ, intermixed and hybridised with Mediterranean and Mediterranean/Beaker Folk hybrids) were in their turn driven out to remote districts or slaughtered by the Anglo-Saxon invaders; but opinion has changed. It is considered that too much stress was laid by the historians of the past on the partial dying-out of the Celtic place-names and language. Modern historians allow that while some withdrew to more remote districts and some were indeed killed by the Anglo-Saxons, others merged with the latter. Physical anthropologists, relying on evidence provided by the skulls of ancient and modern times, consider that the descendants of Iron Age people of Romano-British times continued to occupy the country during the period of Anglo-Saxon domination, and were so far from being driven away or exterminated that it might almost be said that it was they who eventually absorbed the Anglo-Saxons, while adopting the language of their conquerors. On this view the present-day population of England and much of Scotland is to a very considerable extent derived from the Celtæ and Belgæ of the Iron Age" (p.266).

It might further be added that those peripheral parts of the British Isles which form the so-called 'Celtic Fringe' and which so vociferously lay claim to a Celtic identity, are — with their higher concentration of Mediterranean elements — less racially typical of the original Celts than are the modern day 'English'.

Returning to the early English it must be recognised that whatever their exact numbers and impact, they were not significantly different in racial character from the Celts, and it would be totally erroneous to suggest that the mixture was an example of 'multiracialism' as some propagandists have suggested.

Turning to the actual history of the invasion, tradition suggests that the first stage of the incursion began during the fifth century with the employment of Germanic mercenaries. These mercenaries rebelled, and, calling in reinforcements from home,

overran a good deal of the country. The native Britons, however, eventually won a great victory over them at Mons Badonicus (Mount Badon) somewhere around the year 500. This held up the English advance for over half a century, but it seems that about 571 a major English victory marked the renewal of the advance which led to the final establishment of Anglo-Saxon supremacy.

SOCIAL STRUCTURE

The principal social classes were the king, the thanes (noblemen), the churls (free peasants) and slaves.

Kinship was a ruling factor in the royal succession, but at no time did primogeniture become so. Succession was not automatic nor entirely elective, but lay somewhere between the two — with royal birth as the most important qualification.

The noblemen were distinguished by property and birth, but the system was not entirely rigid. A prosperous peasant could become a nobleman, and if he owned sufficient land — and if he and his descendants maintained the requirement for a certain time — noble status became hereditary.

It was the churls who formed the backbone of society. These free peasants owned and inherited land, participated in the folk-moot and performed military service. Unlike the so-called free citizens of most modern 'democratic' societies, they were not only allowed to possess weapons but were duty bound to do so.

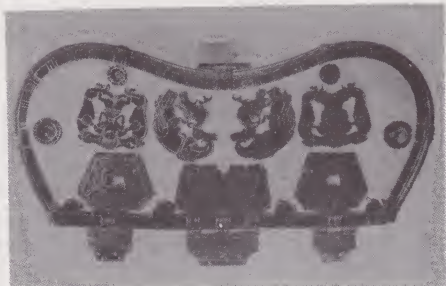
The boundaries of the slave class were also fluid to some extent. Although men could be born into slavery, they could also buy or be given their freedom, while others could become slaves as a punishment.

FARMING, CRAFTS, INDUSTRIES AND TRADE

The early English were primarily farmers and farming formed the basis of the economy. In order to avoid exhausting the soil cultivation was organised on the three-field system. Each year one field was left fallow for pasture while the others were planted with crops. These village fields were divided into narrow strips which were allotted to the peasants so that they each took a share of both the best and the poorer land.

In the early part of the period crafts were centred on the household. Carpentry was the most important but there was also pottery — often decorated with runes, swastikas and dragons — and the women's crafts of spinning, weaving and embroidery.

Manufacturing industries gradually developed, however, and these came to include lead and other forms of metal working, soapmaking, charcoal production, bellfounding, plumbing, and bone-, horn- and leather-working. In Christian times there was also advanced stone sculpture and book-making.



The Sutton Hoo purse lid. An early English purse lid with gold and garnet mounts recovered from the early seventh century Sutton Hoo royal burial ship. The designs in the bottom corners depict wolves swallowing the Sky Father.



The Sutton Hoo helmet as newly reconstructed. Of Swedish origin, it bears a strong resemblance to those described in *Beowulf*, the early English epic poem.

Of all these crafts and industries iron-working was particularly important. The blacksmith was indispensable to any early English community, and Wayland Smith is a prominent mythological figure in English folklore.

In the early part of the period we know that glass, ceramics and oysters were traded. In later times silk, gems, gold, exotic textiles, spices, wine, oil, ivory, brass, copper, tin, sulphur and glass were imported, while exports included hunting dogs, furs, silver, linen, horses and weapons.

BUILDING

The early English preferred to build their own timber-and-thatch homes which were more practical than taking over the Roman housing. It used to be thought that their houses consisted of primitive sunken pits with earth floors and flimsy roofs. It is now believed, however, that they had suspended wooden floors and were altogether more substantial and more comfortable. Towards the end of the period there were two-storeyed buildings and window glass in domestic use.

ENTERTAINMENT

Kings and noblemen enjoyed hunting and falconry, but less exalted forms of hunting were practised by ordinary men. There was also bear- and bull-baiting as well as trials of strength, athletics, swimming, horse-racing and horse-fighting, and archery.

As for music the early English had horns, trumpets, harps, reed-pipes, shawms, rebecs and probably bagpipes.

Communal eating and the drinking of mead, wine and beer, was a popular pastime for the aristocracy, and — at least at festival time — amongst the peasantry as well. A

contemporary document, *The Rights of Various People*, reveals that workers customarily received a harvest feast for reaping the corn and a drinking feast for ploughing.

A game akin to draughts was known and riddles were popular.

The picture of the social life of the early English conjured up, for example, in the epic poem *Beowulf* is not so unlike that of their earlier Celtic cousins:

A bench was then cleared for the company of Geats

there in the beer-hall, for the whole band together.

The stout-hearted warriors went to their places,

bore their strength proudly. Prompt in his office,

the man who held the horn of bright mead poured out its sweetness. The song of the poet

again rang in Heorot. The heroes laughed loud in the great gathering of the Geats and the Danes.

(*Beowulf* as translated by Michael Alexander, Penguin 1973).

LITERATURE AND ART

Early English poetry belongs to an ancient oral tradition by which the poet functions as the repository of his kinsmen's history. At its best early English verse was highly accomplished, eloquent, intense and of epic quality.

In their book *Anglo-Saxon England* the Laings suggest that it was probably the subtle Northern light that has caused British artists to excel at drawing and delicate tinting, rather than in handling areas of strong colour. The tradition followed in Hogarth's penmanship, in Blake's drawings with pale washes, and in Turner's watercolours, was founded in early English drawing in an epoch in which English artists led the rest of Europe.

RELIGION

In his book *The Lost Gods of England* (Thames and Hudson, new edition 1974) Brian Branston concludes that the early English were practising heathens during their

first five generations in England, and that they worshipped at least four divinities — Woden, Thunor, Tiw and Frigg — whose names survive in the days of the week.

Unlike Christianity Nordic paganism was not an intellectualised faith revolving around a transcendental god and a revulsion from the flesh, but a pantheistic regard for nature in which magic functioned as a sort of primitive science. An important aspect of this magic was the use of the runic alphabet common to the early northern barbarians. This was originally used for magical rather than literary purposes, and an example of its use is furnished by the sixth-century sword pommel found at Faversham in Kent which had the spearhead-shaped tyr rune nielloed upon it. This was almost certainly an invocation of the war god Tiw made in order to bring victory.

The pagan Nordic religion was not long established before the incursion of Christianity. Unlike the strong kinship-based tenets of Wodenism, Christianity — at least in theory — preached weakness and a sickly universalism. Its only mitigating factor was and is that it has been honoured more in the breach than in the observance, albeit at the price of guilt and hypocrisy.

Indeed, although Christianity gradually replaced the old religion, it did not do so without absorbing many of its symbols and traditions such as the festivals of Easter and Yuletide. The death and resurrection myth so central to Christianity obviously owed its appeal to the pre-existing ancient fertility beliefs.

WARFARE

Unlike their Romano-Celtic opponents the early English, from the time of their earliest incursions till the Norman Conquest, fought exclusively on foot — though they did utilise horses for transport.

They were typically armed with an ash spear, a round leather-covered limewood shield, and a single-edged iron hacking sword — the scramasax (from which, incidentally, it was traditionally alleged the word 'Saxon' derived). Helmets and mail shirts were rare in the early period but became more common as time went on.

Contd. on page 14



The Franks casket. The casket (named after its donor to the British Museum) was carved in Northumbria around 700 A.D. This scene which is carved on the lid depicts Egil — a brother of Wayland Smith — defending his home.

The objective ethics of Raymond Cattell and Jacques Monod

The IS and the OUGHT

TO search out, analyse and restructure the moral basis of all the fabrications and perversities of this off-its-rocker age, to examine a little more closely and clearly the ethics of the day (which often seem to be promoting unethical rather than ethical conduct) has been a life-long project of two very eminent and uncensorable academicians – Raymond B. Cattell, a British-born empirical psychologist, and the late Jacques Monod, a geneticist whose mother was an American and whose father was a Parisian painter of Huguenot descent.

A pioneer in the study of human abilities, personality and group dynamics through the use of rigorous experimental and statistical (as opposed to intuitive) techniques, Dr. Cattell in his masterful opus *A New Morality from Science: Beyondism* attempts to build a new moral system upon the findings of modern biology, with particular emphasis on behaviour genetics and evolution. Surveying the various moralities now in vogue, he notes that they derive from one of two sources: (1) a revealed religion or tradition; (2) rationalism. The Decalogue is an example of the former, the UN's Universal Declaration of Human Rights an example of the latter. For all their faults, traditional moral systems possess the appealing property of working. Cattell notes, as does Edward Wilson in his *Sociobiology*, that behaviour patterns are just as subject to natural selection as physical features – perhaps even more so. Consequently, while appearing somewhat silly in

their claim to divine inspiration, societies following such otherworldly guidance can at least be credited with having survived.

Rational ethical systems do not represent behaviour patterns that work, but rather behaviour patterns that someone thinks should work. While created by some of the world's most brilliant minds (Locke, Aristotle, Plato, Voltaire, among others), such systems have not been tested in the evolutionary crucible. As Cattell observes, rationalism has proved more capable of destruction than of construction. While the wise man may take some comfort that in twentieth century Britain few of his less intellectual fellow citizens shake and quake in fear of spending eternity in a fiery hell as punishment for their sins, the fact remains that he himself is more susceptible than ever to an equally painful, if less enduring, intellectual mugging by his agnostic brothers.

Since rational systems are usually built upon assumptions about human nature and society, *viz.*, all men are inherently good, rationalists are likely to believe that education and good intentions can abolish war, poverty and injustice. Cattell notes that because of such assumptions rationalist morality rests on "subjective, *a priori* premises surreptitiously imported from the religions they seek to outmode" (p.63). A further complication is that when reason dictates the content of morality, people have difficulty in agreeing on what kind of behaviour is moral or immoral. Rather than subject their moral system to the test of natural selection, rationalists rely on man-made selection in the form of world wars, genocide and totalitarian thought control.

Cattell concludes his argument by proposing that moral systems be evaluated by their survival value. In so doing he advocates removing the bathwater of Revealed Truth without simultaneously ejecting the baby of a viable society. But for natural selection to stimulate human evolution and not human extinction, it must operate on diversity, both cultural and genetic. Cattell therefore pleads for "the right and duty of every society to pursue its own culturo-genetic experiment."

The British philosopher Antony Flew in *Evolutionary Ethics* attacked all moral systems such as Cattell's on the grounds that they commit the naturalistic fallacy of determining what ought to be by basing it upon what is or has been. It is to this point that Jacques Monod's brilliant *Chance and Necessity* speaks most forcefully. Winner of the 1965 Nobel prize in Physiology and Medicine for his study of the mechanism of gene replication, Monod argues that life, including human life, has arisen solely

through the chance action of mutation and the necessity of natural selection. Such a view, he contends, is the only one that can be defined as objectively consistent. By this he means that statements about anything are meaningful only to the degree that they are testable.

Western society owes both its power and its wealth to its adherence to the postulate of objectivity, which has put men on the moon, split the atom and cured a myriad of diseases. But unfortunately, Monod tells us, objectivity has won men's minds, but not their hearts. The profounder message of the principle of objectivity, its insistent demand for a revision of fundamental ethical premises, remains unseen or ignored. He notes that the liberal societies of the West have built their moral systems upon "a disgusting farrago of Judeo-Christian religiosity, scientific progressivism, belief in the 'natural' rights of man and utilitarian pragmatism. The Marxist societies still profess the materialist and dialectic religion of history; on the face of it a more solid moral framework than the liberal societies boast, but perhaps more vulnerable by virtue of the very rigidity that has made its strength up until now . . ." After surveying the dangers threatening modern society – overpopulation, destruction of the natural environment and depletion of natural resources, thermonuclear war and genetic deterioration through survival of the unfittest, Monod asserts that it is the divorce between objective scientific knowledge and contemporary ethical systems that "afflicts and rends the conscience of anyone provided with some element of culture, a little intelligence and spurred by moral questioning." (p.171). He concludes that this schism constitutes the greatest danger to our continued evolution.

How does Monod specifically respond to Flew's criticism of deriving an "ought" from an "is"? Accepting the postulate of objectivity as the condition of true knowledge itself "constitutes an ethical choice and not a judgement arrived at from knowledge, since according to the postulate's own terms, there cannot be any 'true' knowledge prior to this arbitral choice" (p.176).

Knowledge, then, and morality itself arises from an initial choice. The "ought" of traditional and rationalist ethical systems all claim to be based upon either immanent or transcendent truths which force themselves upon man. But as the ethic of knowledge is chosen by man, Flew's argument dissolves into emptiness. Hoisting high the banner of objectivity, man becomes free to build his own ethical system and societies become free to pursue their own culturo-genetic experiment.

BRITISH ROOTS: THE ANGLO-SAXONS *Continued from page 13*

The original invaders were, presumably, small war-bands of adventurers. Once established in England the basis of the army was the obligation of every freeman to perform military service in the Fyrd. As most were untrained and ill-armed, however, a more select mobilisation was usually undertaken. This consisted mainly of thanes, but these were supplemented by richer peasants.

As well as the Fyrd levies, kings and important nobles had their own bodyguards. They could also employ Viking mercenaries, and these were the origin of the famous Huscarls who formed the nucleus of the English army at Hastings.

It can, therefore, be seen that far from being the uncultured barbarians dwelling in the gloomier recesses of the 'Dark Ages' portrayed by some earlier historians, the early English enjoyed a rich cultural life and a well-developed society.

TRADITIONAL BRITISH FOLK SONG

No. 1: AN INTRODUCTION

FOR those who find the complexity of classical music lacking in specific meaning, for those who are left cold by the ephemeral nature of light music, and for those who find heavy rock music disturbing, there still remains the all too neglected treasury of our national folk music. The plaintive and poignant melody of some tragic ballad or the stirring roar of a sea shanty, is a balm for the soul overwrought by the *angst* of modern living.

What is folk music? It has never been satisfactorily defined. Many attempts have either included that which should not be properly regarded as folk music, or excluded that which should. Some definitions have hinged on the anonymity of authorship, though some folk songs do have traceable authors. Other definitions have stressed oral transmission, though many folk songs have been passed on by 'broadsides'. Still others have treated folk music as the product purely of rural communities, when there has always been interplay between town and country, and when industrial songs in the authentic folk tradition were later produced entirely by city dwellers.

Such definitions may all have an element of truth in them, but they seem to depend more on accidental characteristics and tendencies rather than on the actual essence and form of folk song. As to that . . . when you know what it is you will know it when you hear it!

Irish folk music has had a continuous living tradition which still survives in a widespread manner today. Scottish ballads have long featured in anthologies of national poetry. English folk music, however, has been something of a twentieth century discovery — snatched from oblivion by a few Victorian enthusiasts when it was on the point of dying out as a living tradition. This was happening in spite of the fact that it has formed the basis for so much of the West's great 'fine art' music. Classical composers who have borrowed from folk music have included, for example, Chopin, Tchaikovsky and Vaughan Williams.

Parallel with its influence on music has been that on literature. Wordsworth and Burns immediately spring to mind as examples of poets who have imitated the form of folk songs.

What is the value of a folk song? Besides its musical attraction to enthusiasts, folk song is of particular interest as a mirror of social attitudes, historical events and psychology, as well as of regional, national and racial characteristics. In short, folk song is *par excellence* an ethnic kaleidoscope of human aspirations and laments — a panorama in microcosm of life and history.



How old is a folk song? Some allusions may stretch back into the mists of prehistory, while in another way a folk song is only as old as the last time it was sung. A folk song does not have an 'authentic' version, but is subject to a continual process of selection and amendment.

Singers in the oral tradition have usually made a point of passing on the words of a song much as they found them. The similarity of versions collected from different sources has sometimes been quite remarkable, but other singers have garbled their material.

Even more open to variation have been the tunes. Some singers have not only varied the tune from verse to verse but from rendition to rendition!

The melody is further often varied by its embellishment with grace notes, which gives singers a characteristically wailing sound which can be anathema to the un-acclimatised but is lovingly appreciated by devotees.

Folk music is essentially monophonic, either solo or in unison. In English folk music heptatonic (seven-note) scales are the most common. Among them are a number of scales or 'modes' known to mediaeval church music, though the labelling of folk songs with these church modes is both inadequate and can be misleading. (An explanation of these scales is to be found in A. L. Lloyd's *Folk Song in England*, pp. 36-54).

These modes, which are difficult to harmonise, nevertheless provide a richness of melodic form which has been lost by the wholesale adoption of the easily harmonised major and minor keys. Our awareness of these ancient scales has become so impoverished, that some of those coming to folk music for the first time find some folk melodies almost 'Oriental' when in fact they are merely 'Old European'. Unrestrained by the unimaginative strait-jacket of modern conventions, folk songs are full of hidden beauties and surprises.

A good half of English tunes are in the 'ionian' mode, which corresponds to the modern major scale. Despite its condemnation by the Roman Catholic Church as 'wanton' it established its predominance early in

England. The adoption of this robust scale was no doubt a reflection of growing national self-confidence.

The typical English song is about an octave in range and fairly rhythmical. Irish songs, in contrast, are characterised by mystical wandering melodies and a large note range. As with much in the history of the British Isles, however, the interplay between the various regions of the archipelago has been so great as to preclude any rigid regional divisions.

As a parting comment to this opening chapter it is important to stress that no folk song can be fully appreciated solely in terms of its words or solely in terms of its tune. These two elements are intrinsic parts of a whole. Dry print is no substitute for actual listening, a deficiency that can only be corrected by the reader.

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BOOK REVIEWS

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Race, Intelligence and Education: A Reply to the NUT, published by the Nationalist Teachers' Research Group in conjunction with the Racial Preservation Society, and available from Heritage Books, BCM 5766, London WC1V 6XX. 20 pages, magazine format. Price 30p.

In Autumn 1978 the Communist-dominated National Union of Teachers published and distributed a booklet entitled *Race, Intelligence and Education: a Teacher's Guide to the Facts and Issues*. It was, in fact, a barely disguised tirade of pseudo-scientific propaganda written mainly by a notorious Maoist fanatic.

Not all teachers were prepared to let this flight from intellectual honesty go unchallenged. A group of them, members of the NUT itself, have now prepared this reply, lucidly and concisely exposing the numerous factual errors, illogicalities, and propagandist irrelevancies of the NUT's specious tract. In addition, they counterpose a well-argued summary of the other side of the case — that in support of inherited racial differences in intelligence.

T.V.

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